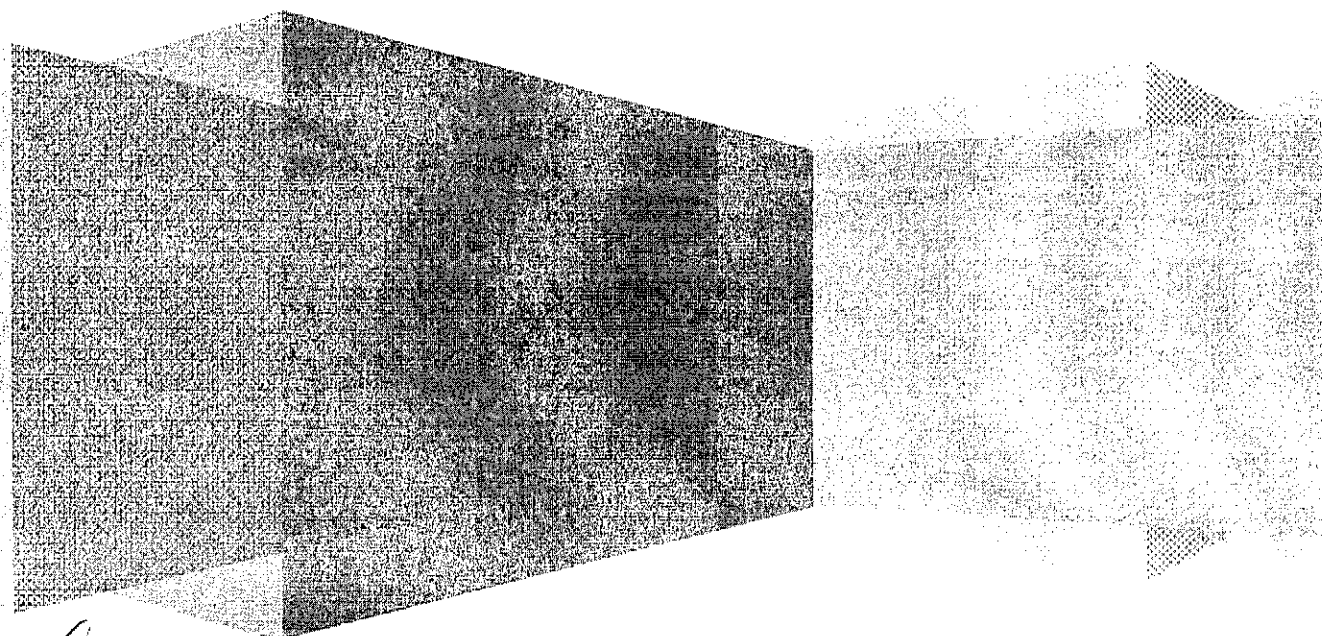


Texts That Speak to the Questions of Daily Life

Living & Learning Westchester
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Table of Contents

Can I be fashionable and dressed "appropriately" at the same time?	
- Texts on Fashion and Modesty	Page 3
How should I spend my money?	
- Texts on Wealth, Poverty, Tzedekah and Commerce	Page 4
How do I balance providing for my children's <i>needs</i> with satisfying their <i>wants</i> ?	
- Texts on Parent-Child Relations	Page 7
How can I contribute to a sustainable world in a department store?	
- Texts on the Environment	Page 10
How do I know if she is really my friend?	
- Texts on Peer Relations	Page 12
How do I make good choices when it comes to eating?	
- Texts on Food	Page 15
When do I get to take care of my own needs?	
- Texts on Self-Care	Page 17
Why can't I have it all?	
- Texts on Self-Control and Impulsive Behavior	Page 20
Which body is the right body for me?	
- Texts on Body Image	Page 23
Text on Love	Page 27

Can I be fashionable and dressed "appropriately" at the same time?

Texts on Fashion and Modesty

Our Rabbis taught: A man is in duty bound to make his children and his household rejoice on a Festival, for is it said, And thou shalt rejoice in thy feast, [thou and thy son, and thy daughter, etc.] Wherewith does he make them rejoice? With wine. R. Judah said: Men with what is suitable for them, and women with what is suitable for them. 'Men with what is suitable for them': with wine. And women with what? R. Joseph recited: In Babylonia, with coloured garments; in Eretz Yisrael, with ironed linen garments. *Pesachim* 109a

It is forbidden to wear a garment mixed with the wool of ewes or rams with linen, because of the Command forbidding shatnez (the mixture of wool and linen; (Leviticus 19:19, Deuteronomy 22:11). *Kitzur Shulchan Aruch* 176:1

R. Hanina said: A man should have two cloaks, one for weekdays and one for the Sabbath. When R. Simlai preached this to an assembly, the disciples burst into tears in front of him, saying, "Master, our garment on the Sabbath is necessarily the same as our garment on weekdays." He replied, "Nevertheless, you must make some change in it for the Sabbath." *Palestinian Talmud, tractate Peah* 8:27 21b

For all occasions when you enter a synagogue you should dress appropriately. Perhaps it is not fitting to approach God when you are not carefully attired; certainly it shows no respect to a community to ignore its standards of dress. In traditional synagogues women should wear dresses with sleeves and men should wear clean, pressed slacks and shirts. Most synagogues prefer jacket and tie. Some synagogues are tolerant of women in slack suits; others are not. Check the local policy before sallying forth.

Rabbi Michael Strassfeld in *My Jewish Learning.com*

This, then is holiness in Judaism – something special and set aside and used and shown publicly only on rare occasions. How most people treat their precious jewelry, that is, keeping it hidden except to show off on rare and appropriate occasions, should be expanded into a general attitude about how Jews should treat all their precious possessions, such as their talents, beauty and intelligence. Jewish modesty, then, demands that we do not publicly flaunt anything that people admire.

Nachum Amsel, *The Jewish Encyclopedia of Moral and Ethical Issues*

We should avoid wearing costly garments, for this is conducive to pride; nor should we wear clothes that are too cheap or soiled, in order that we may not be ridiculed by people; but we should wear moderate priced and clean clothes. The Talmudic sages say (Shabbat 129a): "A man should even sell the beams of his house in order to secure shoes for himself."

Kitzur Shulchan Aruch 3:4

How should I spend my money?

Texts on Wealth, Poverty, Tzedakah and Commerce

וילינו (וילינו) כל-עדת בני-ישראל, על-מ'שה ועל-אהר'ן--במדבר
ו'אמרו אליהם בני ישראל, מי-יתן מותנו ביד-יהוה בארץ מצרים, בשבתנו על-סיר הבשר, באכלנו לחם
לש'בע: כי-הוצאתם אתנו אל-המדבר הזה, להמית את-כל-הקהל הזה ברעב
ו'אמר יהוה אל-מ'שה, הנני מקטיר לך לחם מן-השמים; ויצא העם ולקטו דבר-יום ביום, למען אנסנו
ההלך בתורתך אם-ל'א

The whole Israelite community grumbled against Moses and Aaron in the wilderness. The children of Israel said to them: "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the meat pots, when we ate our fill of bread! For you have brought us out into this wilderness to starve the whole congregation to death!" And the Lord said to Moses: **"I will rain down bread for you from the sky, and the people shall go out and gather each that day's portion** – that I may thus test them, to see whether they will follow My instructions or not."

Exodus 16:2-4

"Who fed you manna in the wilderness in order to afflict you" (Deuteronomy 8) Either Rabbi Ami or Rabbi Asi said: "One who has bread in his basket is not comparable to **one who has no bread in his basket**.

Talmud Bavli Yoma 74b

One who has no bread in his basket – He eats today and worries about tomorrow.

Rashi Talmud Bavli Yoma 74b

Responding to the Rich/Responding to the Poor

ובקצרכם את-קציר ארצכם, ל'א תכלה פאת שדה לקצ'ר; ולקט קצירך, ל'א תלקט

And when you reap the harvest of your land, you shall not wholly reap the corner of your field, neither shall you gather the gleanings of your harvest; you shall leave them for the poor, and for the stranger.

Leviticus 19:9

לה וכי-ימור אחיך, ומטה ידו עמך--והחזקת בו, גר ותושב וחי עמך
לו אל-תקח מאתו נשך ותרבית, ויבאת מאל'היך; וחי אחיך, עמך

And if your brother grows poor, and comes under your authority, you shall uphold him, as a resident alien, and let him live by your side. Do not exact from him advance or accrued interest,

but fear your God, and let him live by your side as a kinsman.

Leviticus 25:35-36

ז כִּי-יִהְיֶה בְּךָ אֲבִיּוֹן מֵאַחַד אַחֶיךָ, בְּאַחַד שְׁעָרֶיךָ, בְּאַרְצֶךָ, אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ--לֹא תִאָּמֵץ אֶת-לִבְּךָ,
וְלֹא תִקְפֹּץ אֶת-יָדְךָ, מֵאֲחִיךָ, הָאֲבִיּוֹן
ח. כִּי-פֶתַח תִּפְתָּח אֶת-יָדְךָ, לּוֹ; וְהֶעַבְטָה תַעֲבִיטָנוּ, דֵּי מַחֲסֵרוֹ, אֲשֶׁר יִחְסֹר לוֹ.

If there be among you a needy person, one of your kinsmen, in any of your settlements, in the land that the Lord your God is giving you, do not harden your heart and shut your hand against your needy kinsmen. Rather you must open your hand and **lend him sufficient for whatever he needs.**

Deuteronomy 15:7-8

According to what a poor person is lacking, it is a mitzvah to give to him. If he has no clothes, clothe him. If he has no utensils for his home, buy them for him. If he does not have a wife, find one for him. If he had a wife, find one for him. Even if it was the custom of this poor person to ride on a horse with a slave running before him, and he experienced a loss of wealth, buy a horse for him to ride upon and a slave to run before him, as it says, "**Lend him sufficient for whatever he needs.**" (Deuteronomy 15:8) And it is a mitzvah for you to complete that which he lost and it is not a mitzvah for you to make him wealthy.

Maimonides Mishna Torah – Sefer Zera'im, Hilchot Matanot Ani'im 7:3

טו. לֹא-תַעֲשֶׂה עוֹל, בְּמִשְׁפָּט--לֹא-תִשָּׂא פְּנֵי-דָל, וְלֹא תִהְדָּר פְּנֵי גָדוֹל: בְּצִדְקָה, תִּשְׁפֹּט עַמִּיתְךָ.
You shall not render an unfair decision: **do not favor the poor or show deference to the rich;**
judge your kinsmen fairly.

Leviticus 19:15

One who boxes the ear of his fellow must give him a sela. Rabbi Yehuda says in the name of Rabbi Yose Ha Galili: a maneh. If he slapped him on his cheek, he gives him two hundred zuz. If he did it with the back of his hand, he gives him four hundred zuz. If he pulled his ear, yanked his hair, spat at him and the spittle reached him, removed his cloak from him, or bared the head of a woman in the marketplace, he gives him (or her) four hundred zuz. This is the general rule: everything depends on the victim's level of honor. Rabbi Akiva said: **even the poorest among Israel are regarded as if they are aristocrats who have lost their wealth, for they are all children of Abraham, Isaac, and Jacob.**

Mishna Bava Kamma 8:6

הוי כל צמא לכו למים ואשר אין לו כסף לכו שברו ואכ' לו ולכו שברו בלוא כסף ובלוא מחיר יין וחלב: למה
תשקלו כסף בלוא לחם ויגיעכם בלוא לשבעה

Ho, all who are thirsty, come for water, even if you have no money; come, buy food and eat: Buy food without money, wine and milk without cost. Why do you spend money for what is not bread, your earnings for what does not satisfy?

Isaiah 55:1-3

Giving Money/Tzedakah

There are four dispositions toward charity: One who desires to give but who would rather that others did not give – he begrudges the good of others; one who desires that others give but is unwilling to give himself – he begrudges his own good; one who gives and is desirous that others give also – he is a saintly man; he who refuses to give and does not wish others to give – he is a wicked man.

Pirke Avot 5:10

There are four characters among men: He who says: "What is mine is mine, and what is yours is yours" is the average type, though some say this is a Sodom-type; he who says: "What is mine in yours and what is yours is mine" is Ignorant; he who says: "What is mine is yours and what is yours is yours" is godly; he who says: What is yours is mine, and what is mine is mine" is wicked.

Pirke Avot 5:13

Never did the Baal Shem keep money in his house overnight. When he returned from a journey, he paid all the debts which had accumulated in his absence and distributed whatever he had left, among the needy. Once he brought a large amount of money back from a journey, paid his debts, and gave the rest away. But in the meantime, his wife had taken a little of the money so that she might not have to buy on credit for a few days. In the evening, the Baal Shem felt something impeding his prayer. He went home and said: "Who took of the money?" His wife confessed it was she who had done so. He took the money from her and had it distributed among the poor that very evening.

Martin Buber Tales of the Hasidim, *The Money that Stayed in the House*

Money/commerce:

A shopkeeper is permitted to distribute parched grain and nuts to children, in order to win their trade. He may also sell well below the market price, to attract customers; and the other merchants cannot prevent him from doing so.

Kitzur Shulchan Aruch 62:6

A person should not pretend to be interested in making a purchase when he has no money. This is a matter known only in one's own heart, and of everything known only in the heart it is written: "Fear your God" [though others do not know your intentions, God does].

Babylonian Talmud, tractate Bava Mezia, page 58b

*How do I balance providing for my children's needs
with satisfying their wants?*

Texts on Parent-Child Relationships

Parents must do the following for their children:

Enter them into the covenant

Redeem them

Teach them Torah

Provide a spouse for them

Teach them a craft

And some say:

Teach them to swim

Kiddushin 29a

Song of Songs Rabbah, 1:4

When the people of Israel stood at Mount Sinai ready to receive the Torah, God said to them, "Bring Me good securities to guarantee that you will keep it, and then I will give the Torah to you." They said, "Our ancestors will be our securities." God said to them, "I have faults to find with your ancestors ... But bring Me good securities and I will give it to you." They said, "Ruler of the Universe, our prophets will be our securities." God replied, "I have faults to find with your prophets ... Still, bring Me good securities and I will give the Torah to you." They said to God, "Our children will be our securities." And God replied, "Indeed, these are good securities. For their sake I will give you the Torah." Therefore it is written, "Out of the mouths of babes and sucklings. You have founded strength." (Psalms 8:3)

Judah ben Asher

My father and mother left me to do what was right in my own eyes ... wherefore I have never been wont to chide others ... even my own sons ... No joy of mine on earth equals my happiness at their well-doing, no pain or distress can compare with my grief at their misconduct.

Proverbs 22:6

Train up a child in the way s/he should go, and even when s/he is old, s/he will not depart from it.

Babylonian Talmud, Hullin 84a

Discipline your family to the simple needs of life. Hence the Torah teaches a rule of conduct – that a parent should not accustom his/her child to meat and wine.

Baal Shem Tov

A man once complained to the Baal Shem Tov about his son. The youth had turned completely away from his religion, a great blow to his father. "What shall I do, Rebbe?" asked the distraught man. "Do you love your son?" "Of course I do." "Then love him even more."

Rabbi Nahman of Bratslav

There was once a king whose son imagined he was a turkey. He believed he had to sit under the dining room table nude and scratch around for leftover crumbs and old food. The worried king tried all the doctors in the kingdom, but none would help his son. One day, a wise man came to the king and volunteered to help the boy. The man undressed and sat beneath the table with the king's son. When the boy asked him what he was doing under the table, the wise man answered, "I am a turkey." "I, too, am a turkey," said the king's son. So the two of them sat naked beneath the table for a few days, getting acquainted with one another. One day, the wise man had some shirts thrown down to them. "Do you think a turkey cannot wear a shirt?" he asked the boy. "Of course a turkey can wear a shirt and still remain a turkey." A few days later the wise man had some pants thrown down to them. "Do you think that just because someone wears pants he can't be a turkey?" he asked the boy. And they both put on the pants. The wise man continued in this way until both were fully clothed. Then he had some human food thrown down from the table. "Do you think," he asked the boy, "that if you eat good food you cannot be a turkey? Of course you can be a turkey and eat good food." So they ate together. Finally, the wise man said, "Do you think a turkey has to sit under the table all the time? You know, it's possible to be a turkey and still sit at the table." And that is how the wise man went along, step by step, until he brought the boy back to the real world.

Babylonian Talmud, Taanit 5b-6a

Rabbi Nahman once asked Rabbi Isaac to bless him as they were saying goodbye. Rabbi Isaac replied, "Let me give you a parable. A man traveled a long way in the desert. He felt hungry, weary and thirsty, when suddenly he came upon a tree filled with sweet fruits, covered with branches that provided delightful shade, and watered by a brook that flowed nearby. The man rested in the tree's shade, ate of its fruits, and drank its water. When he was about to leave, he turned to the tree and said: Beautiful tree, with what shall I bless you? Shall I wish that your shade be pleasant? It is already pleasant. Shall I say that your fruits should be sweet? They are sweet. Shall I ask that a brook flow by you? A brook does flow by you. Therefore I will bless you this way. May it be God's will that all the shoots taken from you be just like you. So it is with you. What can I wish you? Shall I wish you learning? You have learning. Wealth? You have wealth. Children? You have children. Therefore I say, May it be God's will that all your offspring be like you."

Parents' Prayer

*You who have planted in the brain of every spider
Foresight to provide food for the child she will never see;*

*You who have taught every sparrow enough wisdom
To push her fledglings from the nest;*

*You who have created the wasp an engineer
To build a house of paper for her child;*

*You who make of the brown bear a patient pedagogue
To feed and teach her unruly cubs;*

*Teach me, too, wisdom and foresight, skill and patience
Not to use instinctively, but with intelligence;*

*Help me to learn what I must know to raise these,
The most beloved and delicate of all Your creatures, my children.*

Ruth Brin

How can I contribute to a sustainable world wherever I am?

Texts on the Environment

And you shall reduce, reuse, and recycle with all your heart, with all your soul, and with all of your resources. And concern for the planet that I command you today shall be upon your hearts. And you shall teach sustainability to your children and speak of it frequently: when you sit in your energy star rated home, or when you ride your bike to work, when you go to sleep and when you wake up. And you shall have a non-disposable mug as a sign on your hand and an organic cotton hat to shade your eyes. (from <http://www.zeek.net/708environment/> - article by Moshe Kornfeld, starts with this text)

לְעִבְדָּהּ וּלְשָׁמְרָהּ, עֵדֶן-וַיִּנְחָהּוּ בְּגֵן; הָאָדָם-אֶת, וַיִּקַּח יְהוָה אֶל הַיָּם.

And God took the man, and put him into the garden of Eden to work it and to take care of it. (Bereishit 2:15)

ראה את מעשה האלהים כי מי יוכל לתקן את אשר עותו, בשעה שברא הקב"ה את אדם הראשון נטלו והחזירו על כל אילני גן עדן ואמר לו ראה מעשי כמה נאים ומשובחין הן וכל מה שבראתי בשבילך בראתי, תן דעתך שלא תקלקל ותחריב את עולמי, שאם קלקלת אין מי שיתקן אחריך

When the Holy One created the human being, He took him and led him around all the trees of the Garden of Eden and said to him: Behold my works, how beautiful they are. All that I have created is within your domain. Take care, therefore, that you do not destroy My world, for if you do, there will be no one else to set it right after you. (Midrash Ecclesiastes Rabbah 7:13)

“...there is a conflict built into the very essence of the human-Nature relationship. On the one hand, we are meant to utilize and exploit Nature. Considered the pinnacle of Creation, the world was created for our use, to conquer and manipulate. On the other, we are merely the custodians of a perfect, divinely created world. Adam and Eve were placed in the Garden of Eden to nurture and protect it.” (from Le’ovda

U'leshomra: Judaism and the Environmental Ethic, by Ilana Stein, in Compendium of Sources in Halacha and the Environment)

Whoever breaks vessels, or tears garments, or destroys a building, or clogs a well, or does away with food in a destructive manner violates the negative mitzvah of bal tashchit, do not destroy or waste (Kiddushin 32a).

"It was once religion which told us that we are all sinners... it is now the ecology of our planet which pronounces us all to be sinners because of the excessive exploits of human inventiveness. It was once religion which threatened us with a last judgment at the end of days. It is now our tortured planet which predicts the arrival of such a day..."
– Hans Jonas, excerpted from *Mortality and Morality: A Search for the Good After Auschwitz*

"Twenty per cent of the world is using 80 per cent of the resources... generating 80 per cent of the waste. Consumerism is threatening the planet and threatening the way we deal with fellow human beings. It leads to toxic air and water, and ultimately results in climate change. Climate change contributes to rising water levels, which threaten coastal cities and countries. Why is this important to Jews? Think about it... New York – where the Jewish population is immense – is coastal. Israel is coastal. What will climate change and rising water levels mean to Israel?...It is imperative that we change from a consumer society to a sustainable society." –Rabbi Lawrence Troster, quoted in "Sowing the Seeds for a Greener Jewish Future," Canadian Jewish News article by Shayla Gunter-Goldstein, January 28, 2010

"The mall's main entrance will have three waterfalls. "The water expresses prosperity and life," explained Tzruya. In addition, the mall will include a pool for collecting rain water and air-conditioner water and reusing it for irrigation, as well as use of natural illumination and solar energy.

A green park will be built near the mall on an area of about 8,000 square meters. Special bicycle lanes will be developed around the mall.

"On the roof we'll have thousands of photo-volt cells in order to save on energy. A special glass will be installed at the entrance to the mall which will be transparent without absorbing the sun's energy," explained Tzruya.

(from "Israel's Biggest Mall to be Built in Beersheva" about Israel's first "green" mall, from ynet news, article by Ilana Curiel, July 9, 2009)

How do I know if someone is really my friend?

Texts on PEER RELATIONS

Would you know who is your friend and who is your enemy?

Note what is in your own heart.

Solomon Ibn Gabirol (c. 1020- c.1057) Spanish philosopher and poet, Choice of Pearls

I Samuel 19:1-8

Saul urged his son Jonathan and all his courtiers to kill David. But Saul's son Jonathan was very fond of David, and Jonathan told David, "My father Saul is bent on killing you. Be on your guard tomorrow morning; get to a secret place and remain in hiding. I will go out and stand next to my father in the field where you will be, and I will speak to my father about you. If I learn anything, I will tell you." So Jonathan spoke well of David to his father Saul. He said to him, "Let not Your Majesty wrong his servant David, for he has not wronged you; indeed, all his actions have been very much to your advantage. He took his life in his hands and killed the Philistine, and the LORD wrought a great victory for all Israel. You saw it and rejoiced. Why then should you incur the guilt of shedding the blood of an innocent man, killing David without cause?" Saul heeded Jonathan's plea, and Saul swore, "As the LORD lives, he shall not be put to death!" Jonathan called David, and Jonathan told him all this. Then Jonathan brought David to Saul, and he served him as before. Fighting broke out again. David went out and fought the Philistines. He inflicted a great defeat upon them and they fled before him.

וַיִּדְבֹר שָׁאוּל אֶל־יוֹנָתָן בְּנוֹ וְאֶל־כָּל־עַבְדָּיו לְהַמִּית אֶת־דָּוִד
וַיְהִינֶם בֶּן־שָׁאוּל חֶפֶץ בְּדוֹד מֵאֵד: וַיַּגֵּד יְהוֹנָתָן לְדָוִד לֵאמֹר
מִבְּקֵשׁ שָׁאוּל אָבִי לְהַמִּיתְךָ וְעַתָּה הִשְׁמַר־נָא בְּבֹקֶר וַיִּשְׁבֶּת
בְּסֶתֶר וַיַּחֲבֹאֵם: וְאָנֹכִי אֵצֶא וְעַמְדַּתִּי לִיד־אָבִי בַשָּׂדֶה אֲשֶׁר אִתָּה
וְשָׁם וְאָנֹכִי אֲדַבֵּר בְּךָ אֶל־אָבִי וְכִאֲתִי מָה וְהִגַּדְתִּי לָךְ: ס
וַיִּדְבֹר יְהוֹנָתָן בְּדָוִד טוֹב אֶל־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו
אֶל־יִחְסָא הַמֶּלֶךְ בְּעַבְדּוֹ בְּדָוִד כִּי לֹא חָטָא לָךְ וְכִי מַעֲשִׂיו
טוֹב־לָךְ מֵאֵד:
וַיִּשָּׂם אֶת־נַפְשׁוֹ בְּכַפּוֹ וַיַּךְ אֶת־הַפִּלִּשְׁתִּי וַיַּעַשׂ יְהוָה תְּשׁוּעָה
גְּדוּלָה לְכָל־יִשְׂרָאֵל רַחֵם וְתִשְׁמַח וְלִמָּה תַחֲטָא בְּכֶם נָקִי
לְהַמִּית אֶת־דָּוִד חֲנוּם: וַיִּשְׁמַע שָׁאוּל בְּקוֹל יְהוֹנָתָן וַיִּשְׁבַּע שָׁאוּל
חַי־יְהוָה אִם־יִוָּמֵת:
וַיִּקְרָא יְהוֹנָתָן לְדָוִד וַיַּגִּדֵּלּוּ יְהוֹנָתָן אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה
וַיִּיבֹא יְהוֹנָתָן אֶת־דָּוִד אֶל־שָׁאוּל וַיְהִי לִפְנֵיו כְּאֶתְמוֹל שְׁלֹשׁ
ס
וַתוֹסֶף הַמֶּלֶכְמָה לְהִיּוֹת וַיֵּצֵא דָוִד וַיִּלָּחֶם בַּפִּלִּשְׁתִּים וַיַּךְ בָּהֶם
מִקֵּה גְּדוּלָה וַיַּגְסּוּ מִפָּנָיו:

I Samuel 20:17-23

Jonathan, out of his love for David, adjured him again, for he loved him as himself. Jonathan said to him, "Tomorrow will be the new moon; and you will be missed when your seat remains vacant. So the day after tomorrow, go down all the way to the place where you hid the other time, and stay close to the Ezel stone. Now I will shoot three arrows to one side of it, as though I were shooting at a mark, and I will order the boy to go and find the arrows. If I call to the boy, 'Hey! the arrows are on this side of you,' be reassured and come, for you are safe and there is no danger — as the LORD lives! But if, instead, I call to the lad, 'Hey! the arrows are beyond you,' then leave, for the LORD has sent you away. As for the promise we made to each other, may the LORD be [witness] between you and me forever."

וַיִּיָּסֶר יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת־דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי־אָהַבְתָּ נַפְשׁוֹ
אֲהָבּוֹ: ס וַיֹּאמְרֵלּוּ יְהוֹנָתָן מָחָר חֹדֶשׁ וַיִּפְקְדֶתָּ כִּי יִפְקֹד מוֹשְׁבֶךָ:
וְשִׁלַּשְׁתָּ תַּחֲדָּה מֵאֵד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ שָׁם בְּיוֹם
הַמַּעֲשֶׂה וַיִּשְׁבֶּת אֵצֶל הָאֵבֶן הָאֵל: וְאָנֹכִי שְׁלֵשׁ חֲצִים צִדָּה אוֹרְהָ
לְשַׁלַּח־לִי לַמִּטְרָה: וְהִנֵּה אֲשַׁלַּח אֶת־הַנֶּעֱר לָךְ מֵצֵא אֶת־הַחֲצִים
אִם־אָמַר אֵלֶי מֵרָחֵק לַנֶּעֱר הִנֵּה הַחֲצִים מִמֶּךָ וְהִנֵּה קָחְנוּ נֶבִיאָה
כִּי־שָׁלוֹם לָךְ וְאִין דָּבָר חַי־יְהוָה: וְאִם־כִּי־אֵלֶי מֵרָחֵק הִנֵּה הַחֲצִים
מִמֶּךָ וְהִלָּא לָךְ כִּי שְׁלַחְךָ יְהוָה: וְהַדְּבָר אֲשֶׁר דִּבַּרְנוּ אָנֹכִי וְאַתָּה הִנֵּה
יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם:

<p>I Samuel 20:35-42</p> <p>In the morning, Jonathan went out into the open for the meeting with David, accompanied by a young boy. He said to the boy, "Run ahead and find the arrows that I shoot." And as the boy ran, he shot the arrows past him. When the boy came to the place where the arrows shot by Jonathan had fallen, Jonathan called out to the boy, "Hey, the arrows are beyond you!" And Jonathan called after the boy, "Quick, hurry up. Don't stop!" So Jonathan's boy gathered the arrows and came back to his master. —The boy suspected nothing; only Jonathan and David knew the arrangement. — Jonathan handed the gear to his boy and told him, "Take these back to the town." When the boy got there, David emerged from his concealment at the Negeb. He flung himself face down on the ground and bowed low three times. They kissed each other and wept together; David wept the longer. Jonathan said to David, "Go in peace! For we two have sworn to each other in the name of the LORD: 'May the LORD be [witness] between you and me, and between your offspring and mine, forever!'"</p>	<p>וַיְהִי כִּבְקֶרֶן נִצָּא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד וַנָּעַר קֵטַן עִמּוֹ: וַיֹּאמֶר לְנָעָרוֹ רֵץ מֵצֵא נָא אֶת־הַחֲצִיצִים אֲשֶׁר אֲנִי כִי מוֹרֶה הַנָּעַר כִּי וְהוּא יִרְהֶה הַחֲצִי לְהַעֲבֹרוֹ: וַיֵּב אֶל הַנָּעַר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרָיו הַנָּעַר וַיֹּאמֶר הֲלוֹא הַחֲצִי מִמֶּךָ נִהְלָאָה: וַיִּקְרָא יְהוֹנָתָן אַחֲרָיו הַנָּעַר מִהֲרָה חֹשֶׁה אֶל־תַּעֲמֹד וַיִּלְקֹט נָעַר יְהוֹנָתָן אֶת־הַחֲצִי [הַ]חֲצִיצִים: וַיֵּב אֶל־אֲדָמִי: וְהַנָּעַר לֹא־יָדָע מֵאֻמָּה אֶךְ יְהוֹנָתָן וַדָּוִד יָדָעוּ אֶת־הַדָּבָר: וַיִּמְנוּ יְהוֹנָתָן אֶת־כָּלֵיו אֶל־הַנָּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הִבֵּיָה הָעִיר: הַנָּעַר קָא וַדָּוִד קָם מֵאֲצֶל הַגִּבּוֹר וַיֵּפֶל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחֲוֶה שְׁלֹשׁ שָׁעִמִּים וַיִּשְׁקּוּ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוִד הִגְדִּיל: וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה בֵּינֵינוּ וּבֵינְךָ וּבֵין זֶרְעִי וּבֵין זֶרְעֶךָ עַד־עוֹלָם:</p>
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Before he died, Rabbi Zusya said:

"In the world to come they will not ask me, 'Why were you not Moses?'"

"They will ask me, 'Why were you not Zusya?'"

from *Voices of Wisdom* by Francine Klagsbrun

When you make a friend, begin by testing him, and be in no hurry to trust him. Some friends are loyal when it suits them, but desert you in time of trouble. Some friends turn in to enemies and shame you by making the quarrel public. Another sits at your table but is nowhere to be found in time of trouble; when you are prosperous, he will be your second self and make free with your servants, but is you come down in the world, he will turn against you and you will not see him again. Hold your enemies at a distance, and keep a wary eye on your friends.

Wisdom of Ben Sira 6:7-15

<p>Bava Metzia 84a</p> <p>Resh Lakish died, and R. Johanan was plunged into deep grief. Said the Rabbis, 'Who shall go to ease his mind? Let R. Eleazar b. Pedath go, since his statements are very subtle.' So he went and sat before him; and on every dictum uttered by R.</p>	<p>בַּח נַפְשִׁיהָ דְּרַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ, וְהוּא קָא מַצְטַעַר רַבִּי יוֹחָנָן בְּתַרְתִּיה טוֹבָא. אָמְרוּ רַבָּנָן: מֵאֵן לִיזִיל לִיתְבִּיָּה לְדַעְתִּיה נִיזִיל רַבִּי אֱלֵעָזָר בֶּן פִּדְתִּי, דְּמַחְדָּדִין שְׁמַעְתִּיה. אִזֵּל יְתִיב קָמִיה, כֹּל מִילְתָּא דְּהוּא אָמַר רַבִּי יוֹחָנָן אָמַר לֵיה: תִּנֵּיִא דְּמַסִּיעָא לֵךְ.</p>
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Johanan he observed: 'There is a Baraitha which Supports you.' 'Are you as the son of Lakisha?' he complained: 'when I stated a law, the son of Lakisha used to raise twenty-four objections, to which I gave twenty-four answers, which consequently led to a fuller comprehension of the law; while you say, "A Baraitha has been taught which supports you:" do I not know myself that what I say is right?' Thus he went on rending his garments and weeping, 'Where are you, O son of Lakisha, where are you, O son of Lakisha;' and he cried thus until his mind was turned. Thereupon the Rabbis prayed for him, and he died.	אמר: את כבר לקישא? בר לקישא, כי הוה אמינא מילתא הוה מקשי לי עשרין וארבע קושייתא, ומפרקינא ליה עשרין וארבעה פרוקי, וממילא רווחא שמעתא. ואת אמרת תניא דמסייע לך, אטו לא ידענא דשפיר קאמינא? הוה קא אזיל וקרע מאניה, וקא בכי ואמר: היכא את בר לקישא, היכא את בר לקישא, והוה קא צוח עד דשף דעתיה [מיניה]. בעו רבנן רחמי עליה ונח נפשיה.
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Job 6:14-18	
A friend owes loyalty to one who fails, Though he forsakes the fear of the Almighty; My comrades are fickle, like a wadi, Like a bed on which streams once ran. They are dark with ice; Snow obscures them; But when they thaw, they vanish; In the heat, they disappear where they are. Their course twists and turns; They run into the desert and perish.	למס מרעהו חסד ויראת שדי יעזוב: אחי בגדו כמו־נחל באפיק נחלים יעב־רו: הק־דרים מגי־קרח עלימו יתעלם־שלג: בעת יז־רבו נצמתו בחמו נדעכו מקומם: ילפתו ארחות דרכם יעלו בת־הו־י־אבדו:

A faithful friend is a secure shelter; whoever finds one has found a treasure.

A faithful friend is beyond price; his worth is more than money can buy....

Do not desert an old friend; a new one is not worth as much.

a new friend is like new wine; you do not enjoy drinking until it has matured.

Wisdom of Ben Sira 9:1

How do I make good choices when it comes to eating?

Texts on Food

When one works for payment, it should not be one's intention just to amass money, but one should be working for money in order to be able to obtain things which one needs, such as food, drink, a house and a wife. Similarly, when one eats and drinks, one should not be doing so just for the benefit of it, because then one will eventually be eating just to sweeten one's palate and for the joy of it, but one should eat and drink just for the sake of the health of one's body and limbs. Therefore, one shouldn't eat whatever he desires, like a dog or a donkey; one should eat only what the body will use, whether it is bitter or sweet, and one should not eat those things which are bad for the body, even if they are sweet.

Maimonides, Mishneh Torah, Hilchot Deut. 3:5-8

It is forbidden to sit down to your own meal before you have fed your pets and barnyard animals. As it says, "and I will give feed to your animals", and only after that does the verse say, "and you shall eat and be satisfied".

Deuteronomy 11:15

Rabbi Ba the son of Rav Hiyya bar Abba teaches: If he ate while walking he must stand and bless. If he ate standing, he must sit and bless. If he ate sitting, he must recline (formally) and bless. If he ate reclining, he must enwrap himself and bless. And if he did this, he is like the angels who serve God.

Talmud Yerushalmi, B'rachot 7:5

Eat a third and drink a third and leave the remaining third of your stomach empty. Then, when you get angry, there will be sufficient room for your rage.

Babylonian Talmud, tractate Gittin, page 70a

A person will be called to account on judgment day for every permissible thing that he might have enjoyed but did not.

Jerusalem Talmud, tractate Kiddushin, chapter 4, paragraph 12

Eat that you may live, and lay a ban on excess. By taking the little food one can easily digest, a person's vigor and health increase and one's mind becomes clear and calm: (Maimonides as quotes in *Hebrew Ethical Wills*)

One Roman musarist Yehiel b. Yekutiel stated: "Our throat, like our eyes is small in size but vast in capacity. Give it only what it needs. If you give it sweets, a small quantity will not

suffice, for it will desire more. But if you accustom it to light fare, this will become natural to you and you will not lust for fat foods and sweet delights." (*Sefer Maalot Hamiddot*)

While it is true that many people simply can't afford to pay more for food, either in money or time or both, many more of us can. After all, just in the last decade or two we've somehow found the time in the day to spend several hours on the internet and the money in the budget not only to pay for broadband service, but to cover a second phone bill and a new monthly bill for television, formerly free. For the majority of Americans, spending more for better food is less a matter of ability than priority. p.187"

Michael Pollan (*In Defense of Food: An Eater's Manifesto*)

"... the way we eat represents our most profound engagement with the natural world. Daily, our eating turns nature into culture, transforming the body of the world into our bodies and minds." Michael Pollan (*The Omnivore's Dilemma: A Natural History of Four Meals*)

"Don't eat anything incapable of rotting."

Michael Pollan (*In Defense of Food: An Eater's Manifesto*)

When do I get to take care of my own needs?

Texts on Self-Care

Stress and Worry:

Do not worry about tomorrow's trouble, for you do not know what the day may bring. Tomorrow may come and you will be no more, and so you will have worried about a world that is not yours! *Talmud Bavli, Tractate Yevamot, 63b*

Do not give yourself over to sorrow or distress yourself deliberately. A merry heart keeps a person alive, and joy lengthens one's days. *Wisdom of Ben Sira, chapter 30*

Rabbi Yehiel Mihal of Zlotchov said: There are two things it is forbidden to worry about. That which is possible to fix and that which is impossible to fix. What is possible to fix, fix it and why worry? What is impossible to fix, how will worrying help? - Elkins, *Melodies from My Father's House*

Rabbi Bunim advised: "To stop being bent double with worry, bend yourself rather to bear complacently whatever may happen, and be satisfied no matter what the outcome" (Newman, *The Hasidic Anthology*)

Moderation

Don't seek greatness for yourself, and don't lust after honor. Do more than study. Don't lust to sit at the tables of the mighty, for your (study) table is more significant than theirs, and your crown is greater than theirs. And the One for whom you work is totally trustworthy and may be counted on to give you your proper recompense." (6.5)

A contented heart makes a cheerful countenance." (Proverbs 15:13)

"With only one pair of feet, you can't dance at two weddings, and with one behind you can't ride two horses." (Yiddish proverb)
It's better to lose your hat than your head." (Yiddish proverb)

Treat Yourself Well

Rav Chizkiya or Rav Cohen said in the name of Rav:

In the Future, everyone will have to give an accounting for everything his eyes saw, but of which he did not eat. Rabbi Le'azar paid particular attention to this statement, setting aside money so that he could eat every kind of food at least once a year. Jerusalem Talmud, Kiddushin 4, end.

Go-mel naf-sho ish cha-sed: He who does good to his own person is a man of mercy. (Proverbs 11:17)

He (Hillel) used to say, If I am not for myself who is for me? And when I am for my own self what am I? And if not now, when? Pirke Avot 1:13

Go, eat your bread in gladness, and drink your wine in joy; for your action was long ago approved by God.

Let your clothes be always freshly washed, and your head never lack ointment. Enjoy the happiness with a woman you love, all the fleeting days of life that have been granted to you under the sun....Ecclesiastes, Chapter 9, verses 7-10

V'ahavta l'reiacha kamocha...Love your neighbor as yourself, Leviticus 19:18

Keep Yourself Healthy

God created food and water; we must use them in starving off hunger and thirst. God created drugs and compounds and gave us the intelligence necessary to discover their medicinal properties; we must use them in warding off illness and disease. (Moses Maimonides' commentary on Mishna Pesachim 4:9)

Since maintaining a healthy and sound body is among the ways of God-for one cannot understand or have any knowledge of the Creator if one is ill- therefore one must avoid that which harms the body and accustom oneself to that which is helpful and helps the body become stronger. (Maimonides, Mishneh Torah, Hilchot Deot 4:1)

"One who eats foods that do not agree with him, transgresses three commandments, in that one has despised oneself, despised the foods, and recited a blessing improperly." Avot d'Rabi Natan 26

Take utmost care and watch yourself scrupulously...For your own sake, therefore, be most careful. (Watch over yourself so no harm comes to your body.)(Deuteronomy 4:9, 15)

In a human body, the component parts are dependent on one another. When one ceases to function, so does the other. When they break apart from one from the other, the body is stricken and the person dies, like the house that has four sides- if one breaks away, the house collapses." (Midrash Samuel 4)

It is forbidden for a person to injure oneself or another. (Maimonides, Mishneh Torah, Laws of Injury and Damage, 5:1)

Hillel, on his way to the bathhouse, told his disciples that he was on the way to perform a religious duty. "Is it a religious duty to bathe?" they asked. "It is, "

replied Hillel. "If the statues of kings erected in theaters and circuses are regularly scoured and washed by the one who has been appointed to look after them, how much more I, who has been created in the image of God?" (Midrash, Leviticus Rabbah 34:3)

Since it is the will of the Almighty that a person's body be kept healthy and strong, because it is impossible for a person to have any knowledge of the Creator when ill, therefore, it is a duty to avoid anything which may waste the body and a duty to strive to acquire habits that will help in being healthy. As Scripture states (Deuteronomy 4:15) 'Take good heed of your souls.' Kitzur Shulchan Aruch 32:1

One should guard oneself against all things that are dangerous, because regulations concerning health and life are made much more stringent than ritual laws." Talmud Hullin 10a

Pursue a Life of Honor

Rabi said, "What is the right course for a person to pursue in life? That which is honorable in one's own eyes and which will bring honor from others (Avot 2:1)

Texts on Self-Control and Impulsive Behavior

People never leave this world with even half their desires fulfilled. Somebody who had a hundred wants to turn it into two hundred; and somebody who had two hundred wants to turn it into four hundred. *Ecclesiastes Rabbah*, 1:13

Food	Genesis 25:19-33
<p>These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the LORD for his wife, because she was barren; and the LORD granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the LORD. And the LORD said to her, "Two nations are in your womb, and two peoples born of you shall be divided; the one shall be stronger than the other, the elder shall serve the younger." When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.</p>	<p>אלה תולדות יצחק בן־אברהם אברהם הוּלִיד את־יצחק: וְיָהִי יצחק בן־ארבעים שָׁנָה כַּקְּחָתָהּ את־רֵבקה בת־בתואל הערמי מִפְּדַן אֲחוֹת לָבוֹן הָעָרָמִי לוֹ לְאַשָׁה: וַיַּעֲמֶה יצחק ליהנה לִנְכַח אִשְׁתּוֹ כִּי עָקְרָה הוּא וַיַּעֲמֶה לוֹ יָהִנָּה נִסְתַּח רֵבקה אִשְׁתּוֹ: וַיִּמְרֹץ צֻרוֹ הַבָּנִים בְּקֶרֶךָ נִסְתַּח אִמָּר אִם־כֵּן קָמָה זֶה אֲנִי וְתִלְךָ לָרָשׁ את־יָהֱוָה: וַיֹּאמֶר יָהֱוָה לה שְׂגִיר יֵים [גוֹיִם] בְּבֶטְנְךָ וּשְׁנֵי לְאֻמִּים מִמֶּעֵינֶיךָ יִפְרְדוּ וְהָאֶם מְלָאִם יַעֲבֹד דָּעִיר: וַיִּמְלֹא יָמֶיהָ לֵלֶדֶת וְהִנֵּה תוֹמֵם בְּבֶטְנָהּ: וַיֵּצֵא הָרָאוּשׁוֹן אֶרְמוֹנִי כָלוּ פָאֳדָתָה שְׁעָרָה נִיקְרָא שְׁמוֹ עֵשָׂו: וְאַחֲרֵיכֵן יָצָא אָחִיו וְהָאֶם סָתָה בְּעֶשֶׂב עָשׂוֹ נִיקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחַק בוֹרְשָׁשִׁים שָׁנָה בְּלֶלֶתָהּ אִתּוֹ: וַיִּגְדְּלוּ הַתְּעֹרָרִים וְיָהִי עָשׂוֹ אִישׁ יָדָע צִיד אִישׁ שָׁנָה וַיִּזְעַק בֶּן־אִישׁ</p>

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob. Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.	תָּם יָשָׁב אֶלְהִים: וַיֵּאָהֱבֵהוּ יִצְחָק אֶת־עֵשָׂו כִּי־צַיִד כָּפִיו וְרִבְקָה אֶת־הֵבֶה אֶת־יַעֲקֹב: וַיִּזְדַּק יַעֲקֹב בְּנֹזֵד וְיִשָּׁא עֵשָׂו מִן־הַשָּׂדֶה וְהָיָה עֵשָׂו נִי אֱמֹר עֵשָׂו אֶל־יַעֲקֹב בְּהִלְעִיטִי נָא מִן־הָאֵדָם הַזֶּה כִּי עֵינִי אֲנִי כִי עַל־כֵּן קָרָא־שְׁמוֹ אֶדֹם: וַיֹּאמֶר יַעֲקֹב בְּמַכְרָה כִּי־וְהָיָה לִי: וַיֹּאמֶר עֵשָׂו הִנֵּה אֲנִי כִי הוֹלֵךְ לָמוֹת וְלִמְהֻרָּה לִי בֶכָה: וַיֹּאמֶר יַעֲקֹב הִשְׁבָּעָה לִּי כִּי־וְיִשְׁבַּע לוֹ וַיִּמָּכֶר אֶת־בְּכֹרְתּוֹ לְיַעֲקֹב: וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וְגִזְיִד עֲדָשִׁים וַיֹּאכַל וַיִּשְׁתַּ וַיִּקֶּם וַיֵּלֶךְ וַיִּבֹזַע עֵשָׂו אֶת־בְּכֹרְתּוֹ: ס
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[The requirements for] the Torah are greater than those for the priesthood or for royalty. Royalty is acquired by thirty qualities and the priesthood by twenty-four. The Torah [on the other hand] is acquired by forth-eight: study; careful listening; vocal repetition; insight; mental acuity; awe; reverence; humility; joy; service to the sages; association with fellow students; arguing with the disciples; self-control; [the knowledge of] the Bible and the Mishnah; moderation in business, in sleep, in speech, in pleasure, in laughter, in worldly affairs; by being patient; by having a good heart by having trust in the sages; and by the acceptance of suffering. *Pirke Avot* 6:5

Sexual Desire	Genesis 34:2-3
When Shechem son of Hamor the Hivite, prince of the region, saw her, he seized her and lay with her by force. And his soul was drawn to Dinah daughter of Jacob; he loved the girl, and spoke tenderly to her.	וַיֵּרָא אֶת־הָאִשָּׁה בְּוַתְּמֹר הַחַיִּי נָשִׂיא הָאֶרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶה: וַיִּתְדַבֵּק וַיִּשְׁוּ בְּדִינָה בַת־יַעֲקֹב בַּוָּאֵהֶב אֶת־הַנַּעֲרָה וַיִּדְבַּר עַל־לֵב הַנַּעֲרָה:

He (Hillel) used to say, "The more flesh, the more worms; the more possessions, the more worry; the more wives, the more witchcraft; the more maidservants, the more lewdness; the more menservants, the more theft; the more Torah, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more righteous charity, the more peace. *Pirke Avot* 2:7

Impulsiveness	Judges 11:30-35
And Jephthah made a vow to the LORD, and said, "If you will give the Ammonites into my hand, then whoever comes out of the doors of my house to meet me, when I return victorious from the Ammonites, shall be the LORD'S, to be offered up by me as a burnt offering." So Jephthah crossed over to the Ammonites to fight against them; and the LORD gave them into his hand. He inflicted a	וַיִּדְרֹךְ יִפְתָּח נָדָר לַיהוָה וַיֹּאמֶר אִם־נָתַן תָּתֵן אֶת־בְּנִי עֲמוֹן בְּנִדִּי: וְהָיָה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדְלַתִּי בֵּיתִי לִקְרָאתִי בְּשׁוּבִי בְּשָׁלוֹם מִבְּנֵי עֲמוֹן וְהָיָה לַיהוָה וְהַעֲלִיתָהּ עֹלָה: פ וַיַּעֲבֹר יִפְתָּח אֶל־בְּנֵי עֲמוֹן לְהִלָּחֵם בָּם וַיִּתְּנֵם יְהוָה בְּיָדוֹ: וַיִּכְּסוּ מַעְרֹעֶר וַעֲד־בּוֹאֵךְ מִנִּית עֲשָׂרִים עִיר וַעֲד־אֶבֶל כְּרָמִים

<p>massive defeat on them from Aroer to the neighborhood of Minnith, twenty towns, and as far as Abel-keramim. So the Ammonites were subdued before the people of Israel.</p> <p>Then Jephthah came to his home at Mizpah; and there was his daughter coming out to meet him with timbrels and with dancing. She was his only child; he had no son or daughter except her.</p> <p>When he saw her, he tore his clothes, and said, "Alas, my daughter! You have brought me very low; you have become the cause of great trouble to me. For I have opened my mouth to the LORD, and I cannot take back my vow."</p>	<p>מִבְּמָה גְדוּלָּהּ מָאֵד נִיכְנְעוּ בְּנֵי עַמּוֹן מִבְּנֵי יִשְׂרָאֵל: פ' וַיָּבֹא יִפְתָּח הַמַּצְפָּה אֶל־בֵּיתוֹ וְהִנֵּה בָתּוֹ יֹצֵאת לַקְרָאתוֹ בְּתָפִים וּבְמִח' לֹות נֶרְקָה הִיא יֹחִידָה אֵין־לוֹ מִמֶּנּוּ בֶן אוֹ־בַת: וַיְהִי כִּרְאוֹתָהּ אוֹתָהּ נִיכְרַע אֶת־בְּגָדֶיהָ וַיֹּאמֶר אֵלֶיהָ בְּתִי הִכְרַע הִכְרַעְתִּי וְאַתָּה הֵייתָ בַּעַד כִּרְי וְאַנִּי כִי פָצִיתִי־פִי אֶל־יְהוָה וְלֹא אוּכַל לְשׁוּב:</p>
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Controlling Impulse	Pirkei Avot 4:1
<p>"Who is strong? He who overcomes his desire, "as it is said, He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city" (Prov. 16:32).</p>	<p>אֵין־הוּא גִבּוֹר, הַכּוֹבֵשׁ אֶת יָצְרוֹ, שֶׁנֶּאֱמַר (משלי טז), טוֹב אֶרֶךְ אַפִּים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מֶלֶךְ כֹּד עֵיר.</p>

Better a little with the fear of the Lord than great wealth and much trouble. (Proverbs 15:13)

"Who seeks more than he needs, hinders himself from enjoying what he has. Seek what you need and give up what you need not. For in giving up what you don't need, you'll learn what you really do need." (*Mivhar Hapeninim* 155, 161)

Which body is the right body for me?

Texts on Body Image

Genesis 1:27

“Human beings are created in God’s image Btzelem Elohim, in the divine image...”

(27) So God created mankind in his own image, in the image of God he created them; male and female he created them.

(28) God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם
אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:
וַיְבָרֶכֶּם אַתֶּם אֱלֹהִים וַיֹּאמֶר לָהֶם²⁸
אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ
וּכְבֹּשׁוּהָ וּרְדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם
וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ:

Leviticus Rabbah, chapter 34, section 4

Once when the sage Hillel had finished a lesson with his pupils, he accompanied them partway home.

‘Master,’ they asked, ‘where are you going?’

‘To perform a religious duty,’ he answered.

‘What duty is that?’

‘To bathe in the bathhouse.’

‘Is that a religious duty?’ they asked.

If somebody is appointed to scrape and clean the statues of the king that stand in the theaters and the circuses, is paid for the work, and even associates with the nobility,’ he answered, ‘how much more should I, who am created in the image and likeness of God, take care of my body!’”

Maimonides, Code: Chapter 4, section 1

“Laws Concerning Moral Dispositions and Ethical Conduct,”

“By keeping the body in health and in strength, one walks in the ways of God...it is a person’s duty to avoid whatever is harmful to the body and to cultivate habits that lead to good health.”

Pirke Avot: Chapter 4, Mishna 27

משנה כז. רבי מאיר אומר: אל תסתכל בקנקן אלא במה
שיש בו: יש קנקן חדש מלא יין, וישן שאפילו חדש אין בו.

Rabbi Meir said:

“Look not at the jar, but at what is in it; there may be a new jar that is full of old wine, and an old one that has not even new wine in it.”

Pirke Avot: Chapter 4, Mishna 27

Rabbi Meir said:

“Look not at the jar, but at what is in it; there may be a new jar that is full of old wine, and an old one that has not even new wine in it.”

Pirke Avot 1:14 Hillel said:

אם אין אני לי, מי לי
וכשאני לעצמי, מה אני
ואם לא עכשיו, אימת

If I am not for myself, who will be for me
If I am only for myself, what am I?
If not now, when?”

Babylonian Talmud (Sanhedrin 38a)

Every human being is obliged to declare:

“Because of me alone would the entire universe have been worth creating.”

According to a Hasidic saying:

“Everyone must have two pockets, you can reach into one or the other according to your needs. In the right pocket are the words: “For my sake was the world created,” and in the left pocket, “I am but dust and ashes.”

According to tradition:

The word *shalom* comes from the same root as *shalem*, which means whole or complete. Judaism teaches that we must pursue peace, *rodeph shalom*, to complete ourselves, and to help bring wholeness to our families, communities and the larger world.

Psalms: 139:1

¹⁴I praise You,
for I am awesomely, wondrously made;
Your work is wonderful;
I know it very well.

¹⁴ אֲדָרָךְ
עַל כִּי נִוְרָאוֹת נִפְלִיתִי
נִפְלְאִים מַעֲשֶׂיךָ
וְנִפְשִׁי יִדְעֵת מְאֹד:

Praise to you, Adonai, our God, Sovereign of the Universe,
Who formed the human body with skill
Creating the body's many pathways and openings.
It is well known before Your throne of glory
that if one of them be wrongly opened or closed,
it would be impossible to endure and stand before You.
Blessed are You, Adonai, who heals all flesh, working wondrously.

Liturgy: Asher Yatzar...Prayer for the body (Reform Shacharit Service)

Ancient Jewish Philosopher, Philo Judaeus, taught:
("The Worse Attacks the Better, section 10)

“The body is the soul's house. Shouldn't we therefore take care of our house so it doesn't fall to ruin?”

My God, I thank You for my life, my soul, and my body; for my name, for the ability to love in body and spirit; for my mind, my character and that which makes me, me. Help me to realize that in my qualities I am unique in the world and that no one like me has ever lived; for if there had ever been before someone like me, I would not have need to exist. Help me to make perfect my own ways of loving and caring. Help me to become more complete in my own way so that I can honor Your name and help fulfill the purpose of Your creation with my own special gifts.” (Adopted from the Works of Martin Buber, *Litapayach Tikvah, To Nourish Hope*, UAHC, 2000, p. 52).

God Full of Mercy, heal me of my self-loathing. Help me to accept that I am one of your broken creations, deeply flawed yet with manifold sparks of light within me. Relieve me of the belief that I need to be perfect in order to be loved. (Rabbi Deborah Waxman, *Litapayach Tikvah*, p. 52)

Fat Myths

(Full of Ourselves: A Wellness Program to Advance Girl Power, Health and Leadership pgs. 25-26)

“Body fat is bad; it serves no good purpose on anybody’s body.”

[False- a certain amount of body fat is crucial for your health. Body fat insulates from the cold. It cushions bones and inner organs from shock. It stores energy so you can run and dance and move when you want.]

“The thinnest girl in the room is the happiest girl in the room.”

[False: This is what advertisers want us to believe. Body size and appearance do not give any clue to their emotional, spiritual or mental well-being. You cannot tell about someone’s inside simply by looking at their outside.]

“People get fat because they eat too much and exercise too little.”

[Sometimes this is true, sometimes it is not. Heredity and genetics are a big influence on body size. Sometimes overeating indicates that someone eats to try to cope with underlying problems.]

“The thinner you are, the healthier you are.”

[Not always, it depends on the individual. You cannot tell about people’s health simply by looking at their bodies. It’s impossible to generalize.]

On **Love**....

How sweet is your love,
My own, my bride!
How much more delightful your love than wine,
Your ointments more fragrant
Than any spice!
Sweetness drops
From your lips, O bride;
Honey and Milk
Are under your tongue;
And the scent of your robes
Is like the scent of Lebanon....

Let me be a seal upon your heart,
Like the seal upon your hand.
For love is fierce as death,
Passion is might as Sheol;
Its darts are darts of fire,
A blazing flame.
Vast floods cannot quench love,
Nor rivers drown it.
If a man offered all his wealth for love,
He would be laughed to scorn.

Song of Songs, 4:10-11; 8:6-7